SERIALS DIVISION
FLEMING LIBRARY
SOUTHWESTERN BAPTIST SEMINARY
S. W. B. T. S.
DO NOT MUTILATE
MARK FOR REMOVAL

THE EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

Published monthly except July and August
by the
AMERICAN-EUROPEAN FELLOWSHIP
1213 N. Franklin Street, Philadelphia, Pa.

S. W. B. T. S.
DO NOT MUTILATE
MARK FOR REMOVAL

VOLUME XVII

NUMBER 7

September
1936

There is no gain but by a loss;
You cannot save but by a cross.

The corn of wheat to multiply
Must fall into the ground and die.

Wherever you ripe fields behold,
Waving to God their sheaves of gold,

Be sure some corn of wheat has died,
Some soul has there been crucified;

Some one has wrestled, wept, and prayed,
And fought hell's legions undismayed.

—Selected.

THE EUROPEAN HARVEST FIELD

Published monthly (except July and August) by the American-European Fellowship for Christian Oneness and Evangelization

1213 North Franklin Street Philadelphia, Penna.

VOL. XVII, No. 7 ARNO C. GAEBELEIN, D.D., *Editor* HERBERT HOGG, *Managing Editor* **September, 1936**

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

This magazine is not backed by any church organization or religious denomination. It is published solely to spread missionary information concerning Central and Eastern Europe and to provide spiritual food for its readers. Christian friends subscribing for it help to make it more nearly self-supporting and thus aid the work in general. Prompt renewal of your subscription when it expires will be appreciated.

Notify us at once of change of address, giving both old and new addresses and writing plainly.

We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

CONTENTS

		PAGE
JERUSALEM AND THE JEW	*By Dr. C. K. Mowll*	2
ITINERANT MINISTRY	*By K. Jaroszuk*	4
AMID CHANGES IN AUSTRIA	*By Emmy H. Steyrer*	5
ATHEISM AND CULTURE IN RUSSIA OF TODAY	*By Prof. Martzinkovski*	7
"THE SEED IS THE WORD"	*By Mrs. R. W. Hill*	10
IN JOYFUL SERVICE	*By John Gordiuk*	11
FRESH AIR WORK AT RADOSC	*By T. Christoffersen*	13
"WHAT HATH GOD WROUGHT!"	*By Rev. F. A. McGaw*	14
A BAPTISMAL SERVICE	*By Philip Manetz*	16
PRAYER REQUESTS		18
VILLAGE TO VILLAGE	*By B. Bajko*	20
A CALL TO EARNEST PRAYER	*By Charles Lukesh*	21
OPENING BLINDED EYES	*By Constantine Marvakoff*	23
A WORD FROM HARBIN	*By S. P. Badantseff*	24

TERMS OF SUBSCRIPTION

One dollar a year in advance. Canada and foreign, $1.25. We request Canadian and Foreign subscribers to remit in U. S. Money Value.

COLONEL E. N. SANCTUARY, *Treasurer*, 1213 N. Franklin St., Philadelphia, Penna.

Entered as Second-class matter, May 5, 1928, at the Post Office at Philadelphia, Penna., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Act of February 28, 1925. Authorized August 20, 1930. Published monthly, except July and August. Subscription price, $1.00 per year. Canada and Foreign, $1.25.

DEVOTIONAL AND EDITORIAL

Jerusalem and the Jew

A Peace—A Promise—A Prayer

By Dr. C. K. Mowll

"*Pray for the peace of Jerusalem: they shall prosper that love thee.*"

SO WRITES David (Psa. 122: 6) in words probably composed for his people to sing as they went up to the holy feasts of Jehovah at Jerusalem. How timely are his words for the present day! Jerusalem and the Jew! With what frequency and prominence these are being brought before us, in the daily press and in the daily conversation. Not that this is in the least surprising to those who believe in the authority of the Bible, for in the plans and purposes of God the Jewish nation, so long scattered and persecuted, occupies a place unique among the nations of the world. This despised people is yet to be the dominating people, and their beloved city, Jerusalem, the place of the throne of David's Greater Son, their Messiah and their Saviour and their King.

Let us then think of the Peace, the Promise, and the Prayer of which David here speaks.

A Peace

"Pray for *the peace* of Jerusalem." With prophetic eye, the Psalmist gazes into the future and sees something of the strife and sorrow which would be the portion of his beloved city. Not that he was thinking, as it seems to me, only of *the place*. He was thinking of *the people* also; even as, later on, the Greater than David was to look down on that same city and weep over it, as He thought of the blindness of its people's eyes and the bitterness of its people's future (Luke 19: 41-44).

The *peace* of Jerusalem! The *peace* of the Jew! After centuries of suffering and scattering, is it possible that such a nation will ever enjoy again the blessings of a real and lasting peace? The dream, as some might think it, seems at the present time as unlikely of fulfilment as ever it was. The furnace of affliction seems to be heated seven times more than it has been wont to be; the floods of persecution seem to be gathering in intensity and extent; and the cruel hate of the enemy of the people and of the place seems almost likely to effect its determined purpose of bitter slavery or of extermination.

But the enemy contrives and calculates without God. So did Nebuchadnezzar

with his fiery furnace, and so did Pharaoh with his relentless taskmasters. The furnace proved to be but the channel to freedom, and the place of slavery the gateway of salvation.

"When the enemy shall come in like a flood," writes the prophet (Isaiah 59: 19), "the Spirit of the Lord shall lift up a standard against him;" and again (Isaiah 43: 2): "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Yes, as Jeremiah reminds us (Jer. 16: 14-15): "Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them: and I will bring them again into their land that I gave unto their fathers."

The purposes of God are plain, and the promises of God are sure. The peace and prosperity of Jerusalem and the Jew are assured. The dark night of their persecution and tribulation, which the Word of God clearly foretells will grow darker before the dawning of the day of their salvation, is, it would seem as we look out on world events today, about to end by the personal return of the Sun of Righteousness, their Messiah, their Saviour and their King.

A Promise

"Pray for the peace of Jerusalem: *they shall prosper that love thee.*" We believe that promise to be absolutely true, whether it be related to a nation or to an individual. The facts of history, as well as statements of the Word of God, attest it. Let a people or a person befriend and love the Jew, and the blessing of God is assured.

Is not this the clue to the primary meaning of that *national* judgment foreshadowed by our Lord Jesus Christ as He speaks of His Coming again in glory and depicts Himself separating the nations as a shepherd divides his sheep from the goats (Matthew 25: 31-46)? The test which will determine the divine welcome or wrath in that searching and solemn day will be the treatment which each nation has accorded to His "brethren," the Jews.

Here is a word of solemn reminder for the present hour! When some are taking it upon themselves to persecute the Jew, let us remember that he who touches him, touches the apple of God's eye (Zechariah 2: 8).

A Prayer

"*Pray* for the peace of Jerusalem." In the light of what has been said, there comes an insistent call to pray, to spend time in prayer for this persecuted people, for those seeking to help them, and above all, for the spread of the glorious gospel of Christ among them. Yes, PRAY—and, with the praying, let there be the practical fruit in sacrificial gift and joyous service on their behalf, knowing that to minister to them is to minister also to our Saviour, who is their Messiah and coming King.

(Taken from *Trusting and Toiling.*)

ITINERANT MINISTRY

By K. Jaroszuk
(Poland)

I WENT to the village of Svitsi, where there is a church consisting of twenty members. We found that many of them were not at home and it would be possible to have only an evening meeting. In order not to lose any time, we went to the neighboring village, two and a half kilometers away. Here we visited an old woman ninety years of age. She was hard of hearing and it was necessary to shout in order that she might hear. She was complaining of being tired of living and wanting to die, but when I asked her if she was ready for eternity she did not know what I meant. Then I asked her if she believed that the Lord Jesus died for her sins, washing them away with His innocent blood. Upon my asking her whether she had ever heard of that before, she told me she had not. While talking with me, she was using the name of the Lord in vain. I remonstrated with her, quoting Exodus 20: 7, and she promised that she would never swear again.

In the evening, we went back to the village of Svitsi to hold the evening meeting. We had a special meeting for children first. We gave them small booklets with Bible verses and they were so interested that they stayed for the meeting for grown folks. The attendance was very large, many people having come from the neighboring villages. After the regular meeting we celebrated the Lord's Supper, and only at 11.00 o'clock did the people begin to disperse.

We went to the village, Polatichi, where we were told the people were hostile toward us and had even asked the priest to "take care" of us, but everything turned out very differently. When we started the meeting, the people were so interested and eager to hear the Word of God that many of them had tears in their eyes. They asked us to come to them again and preach the Word of God.

I visited a Jewish family in my home town, and they told me that the Rabbi of the Jewish school had said that all world conditions clearly indicate the coming of the Messiah.

I went with two young people to the town of Brest, being specially invited to help celebrate the 14th year since the founding of the Christian magazine, *Maiak* (Lighthouse). I preached, and there was special music by the choir. The young people recited verses of Scripture. Especially attractive was the singing of the children from the orphanage. For a long time after the meeting had closed, the people lingered in the church, listening to the singing. May the Lord richly bless the seed that was sown in the hearts of the hundreds of people who were present that day!

I pray the Lord that He may cause the seeds to grow, that are sown by weak men, with the help of the Holy Spirit, and that He may send the means to buy the necessities of life, that we may carry on His work and glorify His blessed Name.

IMPORTANT NOTICE

WORD has come from one of our missionaries that about ninety dollars has been lost in the mails through friends sending cash and checks. Money should be sent by International Money Order or Drafts by Registered Mail. The Fellowship is always glad to send money for donors in safe ways. Donors could write missionaries of gifts sent to the Fellowship for them. Carefulness in this matter will prevent loss by theft.

Amid Changes in Austria

By Emmy H. Steyrer

HITHERTO hath the Lord helped us" (I Sam. 7:12) and I know He will continue to guide and to bless. I arrived on Austrian soil June 29th and stopped first at Salzburg to see the pastor of the evangelical church. Hundreds of people had been taken into his church who had never before seen a Bible. They need to be instructed in the Word of God. The pastor was away and I had to wait four days for his return. Salzburg is a most beautiful place, and while waiting I had much time for praising and thanking God for permitting me to return to my own dearly beloved country to work for Him. When the pastor arrived, he told me that he did not need any help, but gave me the names and addresses of two evangelical ministers in Vienna, where so many people had been taken in during the last two years that he thought they most likely would gladly accept me.

On my way to Vienna, I stopped at different places to look around and get acquainted with conditions, Christian works, and people. From Salzburg I traveled by bus over the Hohen Tauern, a beautiful mountain range, and stopped for one day high up on the pass to rest and to write some important letters. Words cannot describe the beauty of the place. My whole being went out in praise and adoration to my great, almighty Creator.

The next day I went down the mountain by bus, and then on by train to my lovely little home town, Muran in Styria. I arrived just in time to meet my niece and her family, whom I had not seen for eighteen years. They, like many others, had been forced out of business by political conditions and were just on the point of leaving the country. I had three days, however, to visit with them and their friends and to testify for the Lord. Three of the men had left the Catholic church for political reasons and had been taken into an evangelical church, but they know nothing of the Bible, believe nothing, and do not care to know. I realized right there how great the need is in Austria. Since then I have learned that thousands, who have received just four lessons in order to understand the difference between the two churches, have been taken into the Protestant churches, without ever having seen a Bible. I was so glad and so very thankful that the Lord permitted me to testify for Him in Muran and that I could see that the Word of God had left some impression. To my great joy, I found that there is a Protestant service every fourth Sunday, conducted by the pastor of the church in Judenburg. This was not in existence before I left for America. But there are no Bible lessons, no Sunday school, and no work among children. I spoke to the minister, who was there that very Sunday, and told him why I had come from America. He promised to speak about me the next day at a minister's conference.

Two days later, I went on to Judenburg to see him and find out what he had to tell me. He had spoken only to Pastor Brand at Knittelfeld, whose address I already had, so I went on to that place. The pastor there seemed to be very much alive for the Lord and glad to get a worker who would not be a burden to his congregation. His work is growing so rapidly that there are three times as many members in his church today as there were five years ago. You must understand that in all these places (Knittelfeld has 13,000 inhabitants) there is only one Protestant church and one minister. He has two deaconesses to work among the many children, and this work is truly blessed. I can see that there would be a large field of work for me, if I were permitted to work as I think I would have to, that is, to take the Word of God with me and go from family to family of those who have left the Catholic church, telling them of God's plan of salvation. The pastor could not decide at once, since he neither knew me nor the place from which I came, nor did I want to tie myself down before I had seen other places.

From there I went to Graz, renewed acquaintance with pastors and Christian workers, and received the promise that they would give me references, should anybody want to get more information about me. This is of great importance. People are afraid—afraid of their neighbors and best friends. The members of one family, sitting at the same table, are afraid of each other. It is terrible! One pastor

explained to me why some of them are holding back and do not seem so eager to take me in. "How can we know," he said, "that you are not sent here as a spy, who is paid for looking into our work and gaining information of all kinds and will then report us and cause serious trouble?" This possibility, of course, had never entered my mind, but now I see the point clearly. There are only a few of the evangelical ministers who have not spent longer or shorter terms in jail—for "political" reasons. In Graz I had more than one opportunity to testify for the Lord, but it is a bad time for meetings, as most of the workers are out of town for their vacations. I had some earnest talks with my friends, however, and I know the Lord has blessed and brought them nearer.

Then I went to Vienna and got acquainted with all kinds of Christian works there. The two pastors whose names I had received in Salzburg referred me to the Jewish Mission. This mission would gladly take me in at once, but this is not the work for which I came. I may, however, take up the English meeting on Friday evenings, in case I stay in Vienna.

The Vienna City Mission has taken me in already, although I have not promised to stay. I am getting acquainted with the work, under the leadership of one of their workers. I have visited several hospitals with her, where I was able to testify to needy people. I have also visited the Baptists to see what work they were doing, but, like the rest of the ministers, they told me that they could not make any plans just now, as their real work begins only in September, when all of them will be back from their vacations. They thought there would be a large field for me with the Alliance.

Last week I spent three days at Gallnenkirchen, near Linz in O. O., the mother house of the deaconesses of Austria. There was a conference of the Austrian Woman's Prayer Band. A German, a young lady missionary, who has just returned from China, where she is working under the China Inland Mission, was the main speaker, and there was also a lady from Switzerland. We felt the presence of the Lord and were blessed. I went there to get acquainted with the institution—which is of great importance—and with the leaders, and to meet with experienced Christian workers of Austria. Unfortunately, the ones I wanted to meet most were not there.

The impression I got everywhere is that the need is immense, the field of work very great, and the persecution strong and cruel. Many of the pastors need salvation, or revival, as much as the members of their churches. They are, therefore, afraid to take in a co-worker who might bring in life and stir up their congregations.

The hatred between the Catholic church and the Protestant churches is ever growing, and by what the former has done during these times of political unrest we can clearly see what would happen if ever she should come into full power. It is dangerous to say more about it just now, but American Christians must know that the danger is great and the time may be very short that we are able to preach the gospel of Christ as He has given it to us. May all those who read these lines pray for Austria, the evangelical work and workers, as never before.

The most extended evangelical work, which stands clearly on the ground of the Scriptures and fearlessly preaches the Word, is the Volksmission (Pastor Monsky's work), but just for this reason it is considered by some of the churches as a "sect" and has to suffer persecution. Of course, there are churches which stand just as true, like the one in Knittelfeld, where I would be gladly accepted as a co-worker.

I have not yet fully decided where to take work and settle down. I am still waiting on the Lord, and would ask all Christians who read this article to pray earnestly that God's will may be done in this, as in everything else. Meanwhile, I am testifying for the Lord wherever I go and serving where God opens the door. I was very happy to speak at a Woman's Bible Class last night. We had a good attendance, the Lord was in our midst, and we received a blessing. The people specially mentioned how glad they were that I was sent over instead of a missionary who could not speak the language and could not understand them.

I am grateful to all the Christians in America who have, by their gifts and by their prayers, helped in sending me out. May the Lord bless them richly! My heart is full of gratitude for all the Lord has done already, for all He is doing from day to day, and also for what He is going to do in the near future. Praise His Holy Name!

"Obedience is the secret of strong faith."

Atheism and Culture in Russia of Today

Vladimir Philemonovich Martzinkovski, the author of this article, is a son of the Russian people, in the truest sense of the word. After graduating from the "gymnasia" (high school) he continued his studies at the University of St. Petersburg (now Leningrad) in the faculty of history and philology. It was during his years at the university, from which he graduated with highest honors, that the greatest event of his life occurred—his definite turning to the living Christ. He was appointed a teacher in one of the "gymnasia" and it was this activity and the spreading of the true gospel of Jesus Christ which took up his time and earnest attention. He showed astonishing versatility in his Christian work, for he was no less eager in the work of distributing New Testaments among the peasants along the river Volga than he was in leading great meetings among the educated classes in the cities. His great gift as a speaker was an established fact.

PROF. V. MARTZINKOVSKI

In the year 1913, he was called to be the secretary of the Russian Christian Student Movement, and as such he carried the "good news" of the kingdom of God to many universities in the Russian Empire.

When the Revolution came, it brought suffering into his life, just as it did in the case of so many Christians in Russia. His life at this time was filled with arrests and hearings before the Revolutionary courts, as well as large meetings and public talks on religion, where he debated with the most important representatives of those who denied the existence of God. Amongst these was B. Lunacharski, who was one of those best known in foreign countries.

In the year 1919, Martzinkovski was called to teach at the University of Samara, as professor of ethics, but the general disturbances in the country at that time and, more so, of course, his own arrest, prevented him from really taking over that post. Early in 1923, Martzinkovski was banished from Russia—for three years, to begin with, it was said. It was clear that in Russia a true witness for the Lord could not be forced to keep silent, neither through recurring arrests, incarcerations, nor through death threats. He was never allowed to return to his beloved native land after those three years had elapsed. Red Russia has no place for this witness of the living God. Therefore, Martzinkovski now lives in exile, as do so many of his fellow countrymen. He serves them with the Word, wherever he finds them—in Berlin, in Prague, in Paris. He gathers them, either in large halls or in small shacks, and brings to them the message of the One who is also Russia's Saviour from the night of godlessness: JESUS CHRIST.

THE eyes of the entire world are turned toward Russia and the religious struggle that is going on there. Russia has become not only the laboratory for the experiment of a new social-economic program, but also the front line entrenchment of militant atheism.

The Russian people possess the capacity for embarking on enterprises full of daring, and incline toward carrying through any experiment to its utmost limit. Therefore, whatever was but a theory in Western Europe, can be studied in Russia in actual practice.

We have no intention whatsoever to touch on politics, but the Russian religious experiment, made and bought at the price of tears and blood, is the concern of all humanity. To be silent about it would be criminal indifference toward one's own nation and toward mankind in general. The very loyalty toward authority—a citizen's true duty—permits of no silence about Russian atheism.

Some years ago, speaking at one of my public lectures in the Universities of Samara and Moscow, I said, in addressing representatives of government: "It is not the function of representatives of govern ment to make propaganda for atheism. To act thus in the name of governmental authority is to compromise her She must be neutral by reason of the separation of church and state. The official assertion that there is no God, is a criminal lie. In taking

away from the people their faith in God, you destroy the soul of the people; you saw off the branch on which you yourselves are sitting; and you undermine the foundations of that very social ideal which you proclaim, thereby furthering the breaking up and destruction of socialism in Russia."

It is not my intention to complain before Europe about the persecution of religion in Russia. Religion is being persecuted everywhere—in various degrees—either openly or in a secret way. "All that will live godly in Christ Jesus shall suffer persecution," says the Word of God, and every one who is not with Christ is against Him.

There is one kingdom only where religion is not persecuted, and that is the kingdom of God; and just in order that it might appear in all its fulness, Christians must suffer. We are willing to suffer in this world, where our Lord was crucified, and where He is continually being denied.

In any case, it would be strange for us to sound our complaints before Western Europe, for she herself gave atheism to Russia—in the persons of her Voltaire, Haeckel, Drews, Feuerbach, in the theories of materialism and atheism. "Physician, heal thyself!"

As from a burning house, we Russians have come to you of Western Europe. You would like to put out the fire. But how rightly Dostoievski says: "The fire is not on the roofs of the houses, but in the heads of the people." If we wished to complain to the Western world, then it might be only about itself. It is the Western world that we should like to warn about the dangers of that semi-Christianity, which creates a ready soil for atheism. It is before the Western world that we would like to bear witness as to what atheism is in practice.

A few months ago, not far from the Russian frontier, I talked with a railroad workman, who had arrived there with a Soviet train. "Well, how are things over there with you, in regard to religion?" "Those who want to, believe; those who do not wish to do so, do not believe. The learned people and the professors stand for faith."

"And what do you think, personally?"

"In my opinion, faith is better. With faith, a man has more discipline."

This answer, from a man of the people, breathes the real truth of life. Without faith, discipline falls, both the outer and the inner. Without faith in God, man disintegrates. I have already written about the time when I once lectured in the University of Samara on the subject: "Can we live without Christ?" (I repeated this talk three times in a large and overcrowded hall.) In a reply to my declaration, an atheist spoke on the same subject. He said, publicly, that we not only can live without Christ, but also that we cannot live with Christ, for His teaching has become obsolete. Several weeks later, in that same town, two atheists committed suicide—as the papers reported, for reasons of drunkenness and squandering of public funds. One of them was the above-named speaker.

This sad occurrence speaks for itself. Atheists say that "religion is an opiate for the people." But life shows that opium flourishes where religion falls, for, without religion, man suffers from spiritual emptiness and sorrow of soul and it is this suffering that he tries to quench with liquor. Alcoholism is growing in Russia proportionately as religious faith is set aside. The fight with alcoholism could be successful if fought on the basis of the Christian religion—not that of an outer piousness, which can also lull a soul to sleep, but on the basis of the gospel as power, able to bring forth new life.

The squandering of public funds, referred to above, is also typical of conditions in Russia. Religion is the foundation of morality and the support of honesty. I proved this thesis in my public lecture at the University of Moscow, on the subject: "Is Morality Possible Without Religion?" I touched on the subject of moral control. In the debate, I was told: "For the control of honesty, we have the Workers' and Peasants' Inspection." I replied: "And who will control this inspection?" On the other hand, a person who is a sincere believer in God has, in his conscience, a constant inner control coming from God, who sees in secret.

The communistic government itself admitted, at one of its party conventions, that the state treasury was being dissipated—owing to the scarcity of honest workers—and at that time they resolved to place believers (Sectanti) in responsible economic posts, because of their acknowledged honesty and integrity. When a man does not believe in God, the ultimate of absolute justice and responsibility, he begins to admit the relative value of such moral laws as, "Thou shalt not steal," etc.; but it will not be long before he will draw the logical conclusions

and state: "If there is no God, then everything is permitted!"

Atheism also appears in the realm of labor, and is closely interwoven with the development of industry. In the process of work, apart from honesty, a real "will to do" the work is most important; and a desire to achieve and joy in the achievement produce energy and endurance and creative ability. If there is no God, neither is there a highest goal for life, and then work ceases to be creative. It becomes a dreary, tiresome drudgery; all the more so, if the work is hard and complicated. No methods of organizing work, such as the Stakhanoff method, can be of any help here, as is demonstrated by the fate of this movement, according to the latest reports of the Soviet press.

Man has not the power in himself to labor, still less to live, and least of all is he capable of suffering alone. "If there is no God, life is worthless." These were the words on a note left by a young man in Ivanovo-Vosnesensk before he committed suicide. If there is no God, the soul is mortally threatened by two terrors: aimlessness and powerlessness. "I am leaving your lecture with a broken heart," wrote a working girl on a note which she handed to the atheist-orator at the Polytechnic Museum in Moscow.

Godlessness breaks up the family, for, instead of a sense of duty and of responsibility, hallowed by the absoluteness of God's law, feelings, caprices, and personal likes and dislikes soon begin to take the principal role. Lack of religion also destroys the best up-bringing of children, for morality consists primarily of moral principles, and only when they represent God's commandments do they bear a holy and binding character.

Further, in order to carry out these principles in life, man is in need of a constant source of power outside himself—he is in need of God. Religion alone gives sanction and force to morality, holds up an ideal, and at the same time gives power to accomplish it. Religion answers two vital questions: "What should we do?" and "How should we achieve it?"

That is why the personalities of the "children of the street" degenerate—those poor, wild creatures, who have almost lost their human character, notwithstanding all the efforts and sacrifices that are being made by government institutions to rehabilitate them. Youth becomes depraved. Happily, they themselves are beginning to see that, and according to the words of an anti-religious worker, the choicest young people of the Comsomols (Communistic Union of Young People) are deserting the ranks of that organization and joining the Christomol (Christian Union of Young People), for there they find higher ideals and life on a higher plane.

Godlessness undermines in man the power to live. In union with God, man can both live and die with true dignity. During the public lecture of an atheist in Moscow, an army orderly stepped forward and said: "I spent several years at the front. I saw how people die, both the believers and the unbelievers. I went over to the side of faith."

Among the unbelievers there are also active, steadfast, decent, and idealistic people. But usually they have been under the influence of religion, coming either from their mother, or from the church, or through fine literature. However, they are not able to bring up their own children well. Such a person is like a branch severed from the tree. It can remain green for a long while; yet its days are numbered. It can no more bring forth either buds or fruit.

Anti-religious propaganda is destroying the soul of the Russian people. It is significant that the Russian atheists, though destroying religion, are endeavoring to create some substitute for it, trying to give to the social slogans an absolute and holy character, substituting the celebration called "oktobrina" for christenings, having a "Lenin corner" instead of a place for the ikons in their rooms, etc.

Atheism, as an experience, is a disease of the spirit. Suffering is worthy of compassion and needs help. In the Bible, atheism is called foolishness. "The fool has said in his heart, There is no God." It is really foolish to say that because I do not see God in myself, He does not exist. That was exactly the way an orderly, untrained in philosophy, argued. He said: "I thrust my knife into all parts of the body, but did not find any soul."

Modern atheists (in Russia and elsewhere) differ from the God-denying man of Biblical times in that they make their assertion of godlessness, not only in their own hearts, but shout it loudly from the house top—from the speaker's platform and the professor's desk. It is impossible to judge a sick man. I do not pronounce judgment on atheists—for it is hard to see exactly where illness ends and

crime begins—but I do condemn atheism. In its ultimate results, atheistic propaganda poisons the very springs of human life, for with a deadly poison it kills the souls that have as yet no strength. A student in the University of Prague told his mother, a short time ago, that if he were to believe all the conclusions of his professors, there would be nothing left for him to do but to put an end to his life.

The Revolution proclaimed faith in the dignity and high calling of man. But without faith in God, faith in man cannot stand. "Because we descended from the apes, let us love one another." So our great thinker, Vladimir Solovieff, characterized the godless humanism. Let us compare with this conclusion the Christian theory: "Because our beginnings are in God, let us love one another."

The results of godlessness and atheistic propaganda are well shown forth in the ancient story which tells how in a certain country the people decided to fight against God. They started throwing stones towards heaven, but the stones fell on their own heads. Reality is far more terrible than this legend.

Over there in Russia, as well as here in the Western world, we desire to be just witnesses for Christ. We have experienced the reality of man's condition when he is without God. In the terror of ultimate sorrow, man, left to his own resources, becomes the prodigal son of the gospel story, who wasted his human worth and dignity. He finds himself before a trough filled with husks which the pigs eat. In nameless yearning, his soul thirsts for God and the light of the gospel. That is how a powerful religious movement was born, calling us back to the gospel, to a Christianity of early times, to an entire, whole-hearted, fiery, apocalyptical witnessing.

We turn to the Western world, but not in order to seek help in the way of blockades and intervention. We have not come to sing lullabies to you, while you continue to sleep, irresponsibly, pillowed on a complacent "bourgeois" Christianity. We have come out of a burning house. But you, our brethren of the Western world, live in the same house, perhaps a few floors above us. Do you not sense the odor of smoke that is already pervading your home? A world conflagration, traveling like a storm, will reach you also. "The hour of temptation . . . shall come upon all the world, to try them that dwell upon the earth." Only those who stand on the rock of a living witness to a living Christ will be able to stand and withstand. The Christianity of those who believe in God, but live as if God did not exist, will suffer destruction.

It is this type of false piety that in a large measure was responsible for the anti-religious protest of the Revolution, and it also facilitates the success of the spreading of atheism. Religion, without life, without social truth and freedom, has led to a life without religion, to a chaos of destruction, and to an abyss of emptiness. Such is the terrible lesson of the Revolution for all who have faith. To the unbelieving we say: Do you wish to bring yourselves and your nation to the spiritual and temporal disintegration which atheism brought forth in Russia?

Finally, to sincere seekers we say: Seek not religion, but God; not Christianity, but Christ. He alone leads you to a joyous, creative life, to a unity of heaven and earth, of spirit and matter, of God and man, for He alone is the true God-man. In Him alone can man overcome the power of sin, find victory over the evil of spiritual temptations, of pride and self-love, and triumph over the spirit of Anti-Christ. In Russia, as elsewhere, "They overcame him by the Blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12: 11).

"THE SEED IS THE WORD"

By Mrs. Richard W. Hill

(Roumania)

SOME three years ago, when my dear husband was in Cernauti one day, he met an old Jewish gentleman and in a very casual way offered him a tract. It was accepted and apparently read with interest. Some time later, two or three months at least, my husband met the same old gentleman and, in the course of their conversation, they talked of things divine. In parting, my husband offered him a New Testament, which he accepted with thanks.

Months later, when the snow lay deep upon the ground and communication between Siret and Cernauti was very difficult, a telegram addressed to my husband was received. It read as follows: "Come at once. Mr. B—— is very ill." We did not know who Mr. B—— was, but my husband hastened to catch the evening train so that he might reach the bedside of the sick one as soon as possible. On arriv-

ing at the address given, he found, to his great surprise, the old gentleman to whom he had given the New Testament some months previous.

The room was filled with Jewish friends and relatives—even a rabbi was present. When the sick man saw my husband, he asked that all the others would kindly leave the room, as he had some very important things to talk over with my husband. The people quietly left the room, no doubt thinking that important business matters were pending. As soon as they were alone, the old gentleman turned to my husband and said, "I just wanted to tell you, before I pass over, that I have read the little Testament you gave me and I have found the Messiah, Jesus Christ my Lord. I am going to Him soon. Keep on with your good work." My husband was deeply touched and, with tears of joy, he read and prayed with his friend and committed him to God. When he returned in the early morning, the old man was safe in the arms of Jesus.

Another case is that of a young woman to whom my husband often witnessed, giving her a Testament. After more than eight years of reading, she came to our home in Cernauti just a few weeks before my husband's home call and confessed that both she and her mother believed that Jesus was the Christ and she very definitely accepted Him as her personal Saviour.

I do praise God that He granted my husband this glimpse of fruit before his entrance into the glory land, and I pray that these few lines may encourage those who make the gifts of Testaments possible.

"Of all the magazines which I take, this one appeals most to me because of the note of praise to God which is always evident. I wish that all of my Christian friends took it."

IN JOYFUL SERVICE

By John Gordiuk

(Poland)

GRACE be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God upon every remembrance of you, always in every prayer of mine for you all making requests with joy, for your fellowship in the gospel from the first day until now" (Phil. 1: 2-5).

I send my heart's gratitude to all the dear friends in the Lord who have remembered me, His unworthy servant. May the Lord reward all His faithful stewards, who serve Him with their means, according to His promises (Matt. 10: 42; 24: 47).

We praise our blessed Lord for His keeping power and for the way in which He so wonderfully leads us.

John Gordiuk and His Chorus

There are so many false teachings in these days of apostasy, so much coldness and indifference among God's children, that only by His mercy do the true children of God go forward, overcoming many difficulties and pulling down Satan's strongholds. We need more and more to "watch and pray" as we look for the "Blessed Hope." We are very grateful to those who sustain us in the spiritual battle with the powers of darkness.

The Lord is helping me to work in His vineyard here in Mlynow and also in other places. To Him alone be all praise and glory!

About two months ago, our chorus accompanied me on a visit to a place about 17 klm. from Mlynow. We held a very good meeting in the barn. Many people had come together to hear the message, even from other villages. The Lord began a work there several years ago, but Russellites and Adventists did much harm in the young vineyard. Now, however, the people are seeking for God's truth instead of the teachings of man.

Then, I was in Radsiwillow, where we had a conference of the workers of free assemblies. Two brethren from England were also there, as well as Prof. Martzinkovski. We had a very blessed time—the Lord was with us.

A little later, the chorus went with me to visit a place about 60 klm. from us. We had two very blessed meetings, besides addressing the believers' children and young people.

In the early summer, our Sunday school children took a walk to the woods. It was a very joyful time, a real feast for them. I accompanied my little ones and enjoyed it, too. A little later, our young people had a similar outing. This was very interesting, for, when we had just sat down to the table to eat our lunch together, there began such a shower as we had not had this year, with hail stones larger than I had ever seen in my life. Our young people were soaking wet, but we were all very happy.

I am sending you a picture of our chorus. Pray for us, that the Lord may use us in His work. Greetings to all, in the Name of our dear Lord.

There are five steps in true repentance, "repentance to salvation," as St. Paul calls it—conviction, contrition, confession of sin, conversion, and confession of Christ.—*D. L. Moody.*

IN ALBANIA

By Rev. P. B. Kennedy

RECENTLY, Mrs. Kennedy and I have been enabled to tour amongst some of the villages. We spoke in the schools, did personal work, and gave out hundreds of copies of Gospels and Bible portions. We were in Tirana and attended the dinner and reception on the Fourth of July at our American Legation, where we met some hundreds of friends, including the leaders of the various branches of religion here in Albania. This, too, was an opportunity to witness for Christ and to uphold His Word.

I returned to preach, and Mrs. Kennedy continued on to Durazzo and Berat. She is now back, with people coming to get advice and help. Our contacts are many. Our Sabbath and mid-week services, Sunday school, Christian Endeavor, and the Friday women's meetings are encouragingly attended. One gets the impression that many hearts are open to a definite decision for Christ.

We will continue to pray that Mr. and Mrs. Jacques may return to the work this fall in the fulness of the blessing and of power.

ENCOURAGING

THE following encouraging word was received concerning our three missionaries, Messrs. Wladsiuk, Mysiuk and Bajko, who are working in Poland:

"We are glad to say that the Lord is mightily blessing the labors of your three workers. Mr. Wladysiuk started gospel meetings in the village of Stryhin, near Bereza Kartuska, just seven months ago, and eleven souls have already been baptized and joined the church, while there are others who expect to be baptized soon. We have now sent him to the northeast corner of our Republic of Poland to organize a church there and register it with the government. He will be gone for about a month.

"Under Mr. Mysiuk's ministry, also, a number of souls have been converted. They will be baptized at our national convention on August 30, 1936.

"Brother Bajko is in charge of seven churches in Kobryn district. Once a month he holds a Bible conference at these different churches, and he conducts evangelistic meetings in Kobryn and different villages."

FRESH AIR WORK AT RADOSC
(Poland)

Miss Christoffersen will give later a report of her summer activities, but, in the meantime, we are glad to give these extracts from her letters.

WE ARE now a family of 44 at Villa Bethel, and it is going, though often with too much noise, yet the Spirit is in the wheels and we can still praise the Lord. How wonderfully the Lord cares for us, giving us grace and the supply of all needed to continue this wonderful work! Looking out into the garden and the woods—in which the little children are playing—I cannot but trust the Lord to give strength to continue.

We have had some tremendous thunderstorms, lasting almost through the whole night. Living here on the edge of the woods, we have been sitting and watching and praying, as we felt our responsibility with so many children. Several houses were struck and burned down, right here in Radosc.

We have an exceptionally fine group of girls at present—all new ones. Three of them know the Hebrew language. How my heart goes out in prayer that the Lord will call them to Himself! What workers they would be! Remember them in prayer.

I have a deaconess with me who shares the responsibilities. She has taken over many of the household duties, and then, too, I am relieved of anxiety when I have to go to Warsaw.

God is at work. This is a ripe field, with golden opportunities—but very serious difficulties to face. Therefore, pray ye for the right workers.

MINISTERING TO ISRAEL
By Tordis Christoffersen

GO THROUGH, go through the gates; prepare ye the way of the people; . . . gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh" (Isa. 62: 10-11).

When you look at the picture, you see one of our groups of girls on their way out to Radosc. They are walking from Ogrodowa Hall to the station. A most happy bunch of girls they are. They send you hearty greetings and thanks for your loving interest in helping, by prayer and gifts, to prepare the way for them to go to Villa Bethel. When we open the gates and they walk into the garden, they feel a certain safety from the stones that might fall upon them. Then, daily, the King's Highway is laid open before them, for here we proclaim to the daughters of Zion: "Behold thy Saviour! Thy salvation has come!"

Jewish Girls En Route to Radosc

"What Hath God Wrought!"

By Rev. F. A. McGaw

MARVEL of marvels! Wonder of wonders! Am I dreaming, or in a vision, "seeing things?" No, it is an actual fact—I am in Poland!

We steamed out of New York harbor August 4th on the *Batory*. August 10th was my birthday, out on the "high seas." I completed seventy-nine years and crossed that mystical threshold and entered my eightieth year.

Last Saturday, August 15th, about three o'clock, I went with a Hebrew Christian brother to Ogrodowa hall, Warsaw, where Miss Christoffersen was holding a meeting. In the court, before we entered the hall, we heard the sweet voices of the children singing gospel songs. Reader, I wish you could see what my eyes saw, and hear what my ears heard, and feel what my old heart felt that afternoon! It was worth a trip of four thousand miles over land and water!

Well, what did I see? I saw the hall packed with people, Jewish people, all of them. Every seat was taken and people were also standing, some at the door being unable to get in. A Jewish man in Akron said to me, "Vy go to Poland?" I put my hand on his shoulder and said to him, "To find a Jew that wants Jesus." He said, "Vell, maybe so." But God's maybe's are shall be's, and Jewish men in Poland are finding Jesus.

I saw about fifteen children on the platform with Brother Shuman, a Hebrew Christian, leading them. They were singing Yiddish or Hebrew or Polish—I do not know—but I know the melodies and these were the songs: "I Am Redeemed but Not with Silver, I Am Bought but Not with Gold," "I Will Sing of My Redeemer," "Revive Us Again," and "Grace, Grace, Marvellous Grace." The audience of over 100 listened, with earnest faces, many joining in the songs.

Then, for a little time, letters from the children at Radosc, 18 meters out of the city, were delivered to their friends in the mission hall. Also, a little time was taken to arrange for 24 mothers with babies to go for a day's outing in September.

Then came a message in Polish. The people were quiet and attentive. Then came a few words of greeting from America by Brother McGaw, Sister Christoffersen interpreting. This was followed by a message in the Yiddish.

When this service had closed, about a dozen children, mostly girls, gathered around me with questions, but I had to smile and shake my head. I asked them questions and they shook their heads and said, "Nix fer stay." One little girl of about six, kissed my hand, Polish fashion, and I kissed her hand. But there is a language of hearts that speaks very plainly and it is the language of love! All nationalities understand that language.

As we walked from the platform back to the door, Sister Christoffersen stopped and pointed to the floor, saying, "That is where they found Grace Mott's dead body lying in a pool of blood." That tragedy happened April 14, 1932. As I stood gazing at that floor, my frame shook and I wept. I could hardly keep from crying aloud. I felt something as I did in 1914, when I walked down the aisle of Westminster Abbey and came to a bronze tablet with this name: "David Livingstone." I thought how he had crossed the Dark Continent time and again; how, when he was old and feeble, Stanley urged him to go back to England and take it easy; how he said "No" and turned again to his God-given task. A few months later, his servant, Susi, found him, at four in the morning, kneeling at his cot, cold in death. Or, as one might feel, if he could be led to a certain spot outside of the city of Jerusalem and be assured that there was the exact spot where Stephen was stoned. Grace Mott died at her post, and her life, ending as it did, is not in vain. Is it not said, "The blood of the martyrs is the seed of the church?" The blessing that has come to Ogrodowa, in Warsaw, and also out at Radosc, is due in part, no doubt, to her sacrifice, as well as to the labors and prayers of others.

On Saturday night we came out to Radosc with Sister Christoffersen, and I want to give a brief description of the service at Radosc on Sunday afternoon. As part of about seventy-five who attended the service on the large veranda, there were about forty children, who are now being enter-

tained at this delightful place. They are a happy group of boys and girls. You should hear them sing. I was awakened by their sweet songs this morning and said to myself, "That's the first bell—I must get up."

At this afternoon's service, there were perhaps thirty-five older ones present. In all, there were about fifty Jews of accountable age. I preached on the publican's prayer, "God be merciful to me a sinner." Miss Emily Schmit, a German girl, interpreted for me. It was my first attempt at giving a message through an interpreter. It is a little trying to stop in your discourse and wait, and then take up the thread of thought and go on. But, by God's grace, I believe the dear unsaved Hebrews got the main thought of Christ's parable, that our good deeds and gifts cannot obtain this salvation.

Dear readers, do you know that for seven years I tried, through our Immanuel Mission on Wooster Avenue, Akron, Ohio, to get a few Jews saved, and only now and then could we get one or two into our hall? And now, the first Sunday that I am in Poland, I have the blessed privilege of preaching the gospel of Jesus Christ and His Blood to fifty Jews! In this land only four days and to have this privilege blesses my heart!

Sister Christoffersen is a devoted servant of Christ and is doing a successful work among not only the children but also the older ones. But she is not made of iron and she is taxing her strength to the limit. She needs your prayers.

Sister Rhode, who was here for several years, is frequently asked about. I was asked only today whether she would return to Poland. Let us pray that her health may be restored. Her heart is in Poland and she has many here who love her.

In closing, permit me to mention two things:

1. The sad, damaging effects both in America and Poland that are wrought by division, strife, and jealousy.

2. I am impressed by the fact, as never before, that the great harvest is ripe—over ripe—and the laborers are few, oh, so pitifully few. Reader, will you pray, or will you go on and pass by this appeal?

I am thankful beyond words to be in Poland about my Father's business. If this is published in the EUROPEAN HARVEST FIELD and copies come into the hands of our mission workers in Akron, will they not do their best to have this sketch read widely?

May the blessing of God rest on all who love our Lord and are seeking to promote His kingdom, especially those who are evangelizing among the Chosen People of God.

CONFERENCE REPORT

By ILIE HAMALIUC

(Roumania)

YOUR letter was received yesterday, in first-class order. I am very thankful to the Lord, to you, and to those who have had a share in giving, thus making it possible for us to give our time to the service of the Lord.

The work is progressing, although we have our difficulties. There is much to do, and few laborers. Then, too, many of those who are working are unable to attend the different meetings regularly. We feel very thankful to those brethren and sisters who are sacrificing for the work of the Lord and are giving us an opportunity to work in His vineyard. Our Lord will reward those who have given and those who are laboring, at His coming.

From May 31st to June 2d, we had our semi-annual conference in the new meeting hall. Over sixty delegates from different meetings were present for that occasion. More than 1,000 people came together from different villages, and the Lord blessed us. A number of brethren gave us messages from the Word of God, among them being a brother who used to be a priest in the Orthodox church.

We are well, for which we thank the Lord, though we have a regular battle for existence, as everything is much more expensive here than it was in Siret.

We find it hard to hold meetings here at present, as most of the people have gone to the country to escape the summer heat and there are comparatively few left.

I translated your letter, with the help of a dictionary, so that I could understand what was in it. May I ask you if it would be possible for you to write to me in German—it would be so much easier for me.

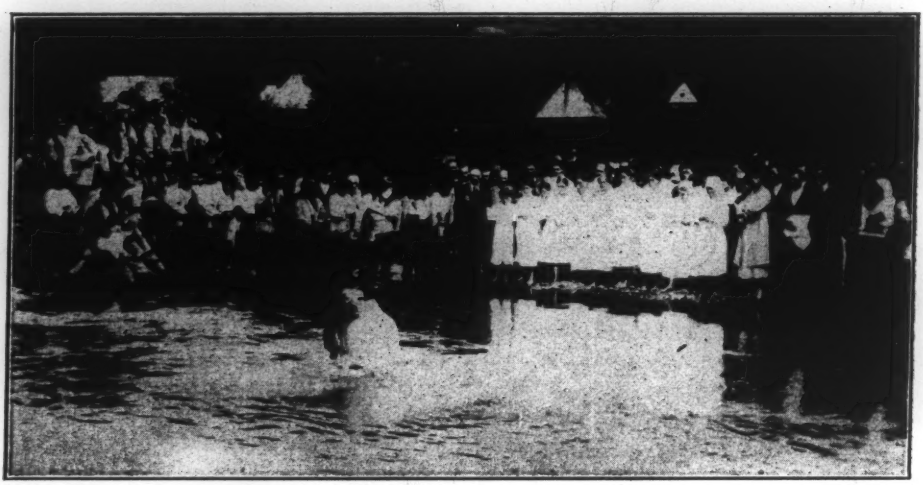
I have *never* in my life begun to study one single part of divine truth without gaining some light about it, when I have been able really to give myself to prayer and meditation over it. — *George Muller.*

A Baptismal Service

By Philip Manetz, (Carpathian Russia)

AS I meditate upon the matchless grace of God and look back over the years since the Lord saved me, my heart is full of gratitude and praise to God and I cannot but say with the Psalmist: "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. . . . Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul" (Psa. 103: 1-5, 21, 22).

The Lord is blessing His work here. Only a few days ago we had a baptismal service in the village of Tereshol. God gave us very favorable weather. In the morning it was cloudy and little drops of rain were falling, but about nine o'clock the sky cleared and we had beautiful sunshine. A gospel meeting was going on in the open air, under a large tree, while Brother Kovalchuk, Miss Selody, and I, with other members of the church, were in the house, giving instructions and examining the candidates who were about to be baptized. At about 11 A. M., we all went to the winding river, where large crowds of villagers were scattered on the banks waiting for us. The service began with prayer and songs of praise, and the Word of God was preached to the people while the candidates were getting ready for baptism. The sun was extremely hot. The audience was very reverent, and they showed great interest as they watched all the details of the baptismal service. Brother Kovalchuk went down into the swiftly running river and baptized ten precious souls, according to the Word of God, in the Name of the Father, and of the Son, and of the Holy Ghost (Matt. 28: 18-20). Between the baptisms, we sang the hymn, "Happy Day, Happy Day, When Jesus Washed My Sins Away." After concluding the service with prayer and praise, we went back and observed the communion service in remembrance of our Lord's death. The new members were received into Christian fellowship with greetings and praise. In conclusion, we had a fellowship dinner, which God graciously provided for us. We all went back to our respective places of work, praising God and rejoicing in Him.



Mr. Kovalchuk Baptizing in Carpathian Russia

Please pray for these newly baptized members, that they may grow in grace. Pray for the work in general. The door is wide open for the gospel, but the adversaries are many. While I was yet in Poland, I often sent in requests for prayer concerning the Russellites and Seventh Day Adventists. They are strong here and are very hard to deal with. Pray that God may use us, in the power and wisdom of the Holy Spirit, to pull down the stronghold of Russellism in a number of these villages of Carpathian Russia. Hold these requests before God until we get victory. God is able! (John 14: 13, 14.)

The work in Carpathian Russia is practically new. The door is wide open for the gospel, the field is great and white and ready for the harvest, but the laborers are few. There is a great need of gospel halls and a still greater need for consecrated, Spirit-filled workers. Please pray that God may speedily supply these urgent needs, for His glory. We have here a native Christian, John Gonak, who has just finished at the Bible school at Prague. He is a very valuable Christian worker. He has been assisting Brother Kovalchuk during the summer recess, while he was in school, and has proved very faithful and well worthy of support. As you read these lines, we pray that the Lord may lay it upon the hearts of His people to supply this need.

Pray for a backslider who is doing much harm to the Lord's work in Bustino. Pray for Augustine, another backslider, who wishes to return to the church, but there is no evidence of the true fruit of repentance in his life. Pray that the Holy Spirit may do a definite work of grace in these men.

My passport will expire on October 8, 1936. The Lord willing, I shall go to the U. S. consul in a short time concerning this matter. Pray that God's will may be done in this case, for His glory.

Ask God's blessing upon the Gospels, tracts, and other spiritual literature.

Pray for a mighty outpouring of the Holy Spirit in Carpathian Russia and that the fires of mighty revival may spread forth to the uttermost parts of the earth, for His glory.

We earnestly covet your prayers. The need is great and the adversaries are many. Our warfare is not against flesh and blood. Pray that God's will may be done in all things. Praise God for His matchless grace.

MORE BAPTISMS

By George Nazaruk
(Poland)

GREETINGS in the Name of Jesus Christ to you and everybody in our Fellowship. I am very thankful to you for taking notice of my material need. May the Lord bless you for that!

The Lord has been very near to me in my missionary work during these last two months. He gave me strength physically, and especially spiritually, to go and visit some villages where I had been in the past and also to seek out some new ones.

In a Bohemian village I visited a preacher who has been ill for three long months. He is unable to walk, being paralyzed, but we prayed, and I would like to ask the prayers of the Lord's people, also, that God might heal him for His service.

In Novoselkach I had the privilege of seeing the believers come together from many different villages for a general meeting. It was a Russian holy day. I preached from Hebrews 12: 2, telling them that we can look to Jesus for everything in our Christian life, at all times, even in the time of crisis. How earnestly they listen to the gospel of Jesus Christ! It is a great joy to work among them.

Early in the summer, we had a baptismal service for this part of the Lord's vineyard. God gave us eleven precious souls. These brethren and sisters were from different villages, most of them being from the city of Ostrog. We had this great meeting in my native village of Plosk.

I am very thankful to the Lord for this opportunity of doing evangelistic work. We expect from the Lord's people real prayer for the work of God in this part of Wolynia.

Mrs. Hill writes the following from England: "The rest and change here in England are proving of real benefit to me. I am gaining strength physically, spiritually, and mentally, and am looking forward with much joy to my return to Roumania. I shall (D. V.) leave here September 7th, to spend a few days in Berlin with friends, and be back in Siret by September 14th."

"In everything *give thanks:* for this is the will of God in Christ Jesus concerning you" (I Thess. 5: 18).

Prayer Requests

"CALL unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not" (Jer. 33: 3).

We solicit the earnest prayers of all our readers and friends for the various phases of our great missionary enterprise.

Pray for all the missionaries on the field. These are trying and difficult days, especially so in Europe, where things are very much unsettled. Let us faithfully uphold by prayer these devoted servants of the Lord Jesus Christ.

Albania

Pray for needy Albania, two-thirds of which is Mohammedan. Mr. and Mrs. Kennedy have faithfully labored there for many years. They need prayer for guidance, and for daily strength and wisdom. Mr. and Mrs. Jacques, who have been working for the Lord in Albania the past four years, are just about to return from a very busy and profitable furlough in this country. They are trusting that the Lord will make it possible for them to take back with them a new missionary couple, who have been prepared for the work and called of the Lord. Pray that needed funds for their outgoing and support may be forthcoming.

Czechoslovakia

Mr. and Mrs. Charles Lukesh publish and send out thousands of tracts monthly in Czechoslovakia. Souls are warned and saved by this ministry. Funds are greatly needed. Pray for these valuable workers, as they give themselves whole-heartedly to the work to which God has called them. Pray that their every need may be supplied.

Pray for Mr. and Mrs. John Kovalchuk in their pioneer work in the very needy field of Carpathian Russia. Mr. Kovalchuk is sorely in need of native helpers. A young man named John Gonak has just completed his preparation for Christian work and is already rendering acceptable help to Mr. Kovalchuk, but needs support. Pray for this need. Remember the new church in Bustino; also the need for a similar building in another great center, Neresnice. Mr. and Mrs. Kovalchuk's only child, Anna, a saved girl, has just completed her preliminary schooling in Switzerland. Our brother and sister need guidance as to the next step in her education, as well as funds to make it possible. Pray with them in this problem that they are facing.

Mr. Manetz recently joined Mr. Kovalchuk in the work in Carpathian Russia, this being a real answer to prayer on Mr. Kovalchuk's part. Pray for him in his new field of service; also remember the work in Poland with which he was identified before and which lay so heavily upon his heart. Pray for the extension of his visa, which must be renewed in October.

Remember Dr. Ewke in definite prayer, that all governmental obstacles may be overcome so that he may get into his new field in Palestine.

Poland

Miss Christoffersen has been faithfully working among the Jewish women and children of Warsaw, in spite of threats against her life. All summer she has been taking large groups of Jewish children out to Radosc, where they have been instructed in the Word of God while enjoying the physical benefits of country air and pure food. Pray for lasting results from this ministry. Pray, too, for Miss Christoffersen's health. She has been under great strain and is in need of a rest and change. Pray that this may be made possible. Pray that the Lord will lead as to the right place for holding their meetings and that He will supply the need of helpers—those who are Spirit-filled and called of God to this important work. Remember Mr. Shuman as he seeks to help Miss Christoffersen.

Miss Jean Rhode is not yet able to return to Poland, though her physical condition is much improved. Continue to pray for her. Her heart is in the work there and she longs to return.

Mr. and Mrs. Stettler report many evidences of God's working. Ask God to bless them and their three little girls, and to greatly use the tracts and the German magazine they publish.

Remember George Nazaruk, as he goes from place to place in evangelistic work, his church having loaned him for this work for a year. Pray for the

souls he touches; also that the needs of his little family may be supplied.

Mr. Jaroszuk has been most faithful in his efforts to win souls. Money is needed for the support of him and his wife. Will you not remember this in definite prayer.

Going from place to place with a young people's chorus, John Gordiuk is seeking to break down the power of the enemy in his part of Poland. Will you not continue to remember him in earnest prayer.

Mr. Prystupa reports that his wife is in ill health and that his work in his new field in Poland is very difficult, though some souls are being saved. Pray that God's blessing may be upon him and that the Spirit of God will break hard hearts.

Pray for our Brother Przeorski, a converted priest, as he seeks to reach unsaved Poles through the printed page; for Messrs. Wladysiuk, Bajko, and Mysiuk, concerning whose work in Poland good reports have come to us; for Brother McGaw, who has had the desire of his heart fulfilled in being able to go to Poland to minister to the Jews there.

Roumania

Our sister, Mrs. Richard W. Hill, is just about to return to her work in Roumania, after spending several months in England on furlough, where her only son is attending school. Our Brother Hill went home to be with the Lord in March, and Mrs. Hill is now going back to bravely take up the work in which she and her husband labored together for many years. Pray much for her in the difficult problems with which she will be confronted. Remember the native workers, Messrs. Hamaliuc, Costi, Andrusiac, and Badziak, and ask the Lord that sufficient funds for their support may be forthcoming, so that they may be free to preach the gospel to their countrymen.

Austria

Miss Emmy H. Steyrer, a native of Austria, has just returned to her own country as a missionary of the Fellowship. Pray that the Lord may definitely lead her as to her place of service for Him in that land of much needed gospel light.

Hungary

Hungary has a representative of the Fellowship in the person of our Brother Nagy, who is self-supporting. He is a tireless personal worker. Pray for him as he goes among the children, the gypsies, the farm hands, and to the poor in the barracks, giving out tracts and telling of Christ's power to save from sin.

Bulgaria

Mrs. Nikoff, in her work among women and children in Bulgaria, needs your earnest prayers. Remember Mr. Nikoff, in his earnest desire for Christian education, that he may be better equipped for the Lord's work. Remember, also, Mr. Marvakoff, who is doing pioneer work among the Pomaks, or Bulgarian Mohammedans.

Russian Work

We are trusting you will carry Mr. A. Dobrinin, his family, and his work upon your hearts. His Russian spiritual magazine, *Vernost*, goes to readers in thirty-five different countries. Funds are badly needed for the cost of its publication. Pray for our brother as he ministers to Russians in this country.

There are thousands of Russian refugees in the border countries of Esthonia, Finland, etc., and to these people two Russian brethren, Messrs. Mosherenok and Moriakoff, are faithfully ministering. Additional funds are needed for their support.

Remember Professor Martzinkovski as he goes from place to place in Europe, giving his time and wonderful talents in full consecration to the Lord.

Let us not forget Mr. Badantseff, our Russian missionary in Harbin, as he ministers to Russian refugees, who are in great need, both spiritually and materially.

Pray for the Russian refugees scattered all over the world.

General

Will you not hold before God the need for funds to carry forward the entire work. Money is needed for the support of missionaries, for the publishing of our monthly periodical, the EUROPEAN HARVEST FIELD, for the printing and distribution of sound gospel literature, and for the execution of the work in general. Let there be volumes of earnest and believing prayer. Let us all seek God anew in earnest intercession for the cause of Christ in all parts of the earth!

"In everything by prayer and supplication WITH THANKSGIVING"—for the way the Lord has

guided us this past year and supplied our needs, and for the ingathering of precious souls—"let your requests be made known unto God."

VILLAGE TO VILLAGE

By B. Bajko

(Poland)

I AM glad to say that the Lord's work in Kobryn district is steadily progressing. In the village of Kamien Krulewski, the people are greatly interested in the Word of God. An elderly man met me at the market place in Kobryn and said, "I thank you heartily, my dear friend, for preaching the gospel in our village. It has had a great effect upon my life and the lives of our young people. As the result of your preaching, many people have ceased from their evil deeds. I have become so interested in the Word of God that I read it every day and also testify to others about Christ and they are willing to listen. Won't you come again to our village soon? All the people are eagerly waiting to hear you again." Then, a few days later, I met a young lady, the only baptized believer in that village, and she told me that the fiercest atheist in the whole village had been so greatly affected by the preaching of the gospel that he is very anxious to learn more of the way of salvation. Does it not give us great joy to know that souls are accepting the Lord Jesus Christ as their Saviour?

In the village of P—— the people were so touched by the Word of God that, after one of our meetings, they exclaimed, "We will build a new chapel! Come and be our priest!" I believe that the Lord will soon have a company of believers there.

A great spiritual revival is now in progress in two of our villages. Many souls have been converted and are waiting to be baptized.

The Lord was with us in a special way during the Easter holidays. The services in the Russian Orthodox church on Easter morning begin right after midnight, but the people come from the villages to the city early in the evening before. As they have nothing to do but roam the streets until midnight, we use the opportunity and start our gospel meeting at nine o'clock, continuing it until one o'clock in the morning. Several hundred people come to this meeting. Our hall cannot accommodate them all, so most of them stand outside the building and, through the open doors and windows, listen to the singing of the gospel hymns and the preaching of the Word of God.

On this occasion I preached about "The True Passover." The Holy Spirit operated with such power that even the ringing of the bells in the Russian Orthodox church at midnight did not divert the attention of the people from the Word of God and cause them to leave the meeting. Many of the people had with them the baskets of Passover food, which they had brought to be sanctified by the Russian priest, but, having learned the true meaning of the Passover, they did not go to the priest to have their food sanctified, but went home rejoicing that Christ was their Passover, sacrificed for them. On the following day, many of them expressed their thanks to me for the truth revealed to them through the preached Word.

On the third day of the Easter holidays, several members of our Young People's society accompanied me to the village of Tewli. Quite a number of atheists came to our meeting and tried to oppose the preaching of the gospel, but the Lord was glorified even in that place. Some of the people got interested in the Word of God and bought New Testaments. Wherever we went with the Word of God, it did its appointed work.

PERMANENT JOY

In Jesus there was profound, perpetual joy. "That My joy might remain in you, and that your joy might be full." It is a personal possession, "*My* joy in you." It is not the joy of circumstances. It is not the joy of money, for Jesus was poor. It is not the joy of youth, because youth was past, as it will always pass. It was not the joy of summer, because summer will not last.

But the joy of a life at rest in God's love, of a life at peace in God's will, of a life at work in God's purpose—that is perfect joy. "My joy in you." It is a permanent possession.—*Rev. John Macbeath.*

We are saved by faith, and we live by faith. Christ must dwell in our hearts by faith. We must not be occupied about our faith, but about the object of our faith. Not with the laws of optics must we be occupied, if we would enjoy a beautiful landscape; we must look at it and feast upon it.

—*Hudson Taylor.*

A Call to Earnest Prayer

By Charles Lukesh (Czechoslovakia)

I DO not know why I have been impressed lately with the thought of the efforts made by Stanley to find Livingstone. Years have passed since I read about it, so it must be the stress of local circumstances that forces it upon my mind. Perhaps it was the mud that we had to combat, with the midnight darkness added to it.

In order to be understood by our readers, I must be a bit more orderly. We thank the Lord for supplying us with the "Tin Lizzie." It opens new avenues of service and presses us to do the utmost, while there is yet time. Thus, we are ready to defy any kind of weather, trying to pull through deep snow or deep mud. Oh, yes, we have seen the inside of a ditch, also! But who considers that? We even welcome "bad weather," as it assures us better attendance at our meetings.

Recently, we ploughed through muddy country lanes, up to the hub in mud, through thick and thin, even having to push the car to get it out of a specially deep place. Toward evening, we neared our goal. Knowing that the approach from the west side, the nearest to us, was impassable in rainy weather, we made a considerable detour in order to approach the place from the east, where a new road had been planned but had not yet been accomplished, as we found out when we faced the mud of a lane through a field. I waded to the village to get someone to pull us out with the help of horses, for even in the winter, when we had last been to this place, we had found it hard to get into the town. However, some advised me to try an old road, from the south, which, though broken up, still had some stones underneath, giving something to which to hold. With the help of chains, we managed to get into the village without being ditched.

Upon arriving there, we were not disappointed. We were even asked why we had not come sooner, as in that kind of weather they all have time to listen. If the weather is even only halfway fair, the rush for perishing material things makes them blind and deaf to the needs of the soul. This is supposed to be "civilized Europe," but in spiritual matters it is as dark as darkest Africa. They need the example that speaks louder than words, for they know full well that the "priest and the Levite" would not attempt to get there at such a time. There are a few interested souls, and we pray and trust that a real awakening may break out in that community. When there is a desire, or a revival spirit, how much easier is the work, contrasted with an atmosphere of materialistic darkness!

We had our missionary twins along, the four-year-old boy and girl, who, in their simple but sincere way, recite passages of Scripture and sing hymns, thus touching many a hard heart. The songs, accompanied by the folding organ, and the message, illustrated by lantern slides, made a feast for those present, who said they would gladly stay until midnight, as they expected more rain the next day, anyway. Some of the little ones were already dozing when we finally stopped and got ready for the home run. We had been invited to stay all night, but that would not help much, rather increasing our danger of being stranded there if more rain should come. One has a peculiar sensation

Mr. and Mrs. Lukesh on a Missionary Journey

when pulling through the mud, in a hop and skip and slide manner, in midnight darkness, not knowing what will be the result of the next lurch. It certainly does not help weak nerves and it must be experienced to be fully appreciated. Yet we lived through to tell the tale, getting more experienced all the time. No wonder Mrs. Lukesh even dreams of swimming with the "Tin Lizzie" through endless muddy lanes, and sees visions of drowned people!

It is no child's play, but puts the participants under great strain. All this is done gladly, but we sadly feel the lack of helpers, for all our efforts cannot meet the demands of the work. We are not deceived by occasional crowds, such as we had in a nearby place last night, for we know that to bring souls to real salvation thorough personal work must follow, and just there is where we simply cannot meet the need. It is impossible to divide one's self into parts.

There are two young men now in touch with us, who are anxious to enter the Lord's work. We are not rushing them, since we do believe it ought to be the call of the Lord. However, it would be a great encouragement to us to know that someone would help to support them, since we ourselves are not able to do so.

Possibly we should have stressed the need of helpers before this, but how can we ask for helpers, when we ourselves hardly know how to make ends meet? And what touches us is the impossibility to replenish the stock of tracts, just when they are most needed, free. Many would use the tracts, they are greatly appreciated and needed these days, but must be free—the distributors cannot help to pay for them. After some delay, because of the Hebrew letters, we have finally received the rough print of the new Jewish tract, for correction. It is a question how many we are to print and how to meet the expense of distributing them to the many addresses where they are needed. We want to send them, also, to all the rabbis of this land.

Years ago I stated that we are attempting to do the work of at least three couples, and increasingly we deplore that it is not possible to attend to the work as thoroughly as it should be. The two difficult languages to be used make it hard to get a helper, especially one who would be ready for all the experiences he would be called to go through.

I do not want to beg, but would encourage such as feel led to help us to do so while we are yet able to wiggle. The "Tin Lizzie," put to such strains, needs an extra lot of fuel and repairs, and our rags do not hold out forty years, as they did in the Wilderness. If you can, help us soon, and if the Lord sees willingness to support some helpers, He surely will call them. If we do not get real able help, we must try to struggle along the best possible, but what will it mean for eternity? We trust you will continue to keep us and our needs in the work before the Lord.

IN NEED OF PRAYER

By D. Prystupa

(Poland)

YOUR dear letter has reached me. I thank you very heartily for it and for the gift which I received through you. I am grateful to those donors who helped Brother Michael Tzap. He is in very great need and your help came to him as from the Lord. We praise God for it.

Thank God, I am all right and am working diligently in the Lord's field. I think I wrote you that my wife is sick most of the time and, therefore, I arranged for her to come home. All through the winter she was in her country, about 200 kilometers from here. I recently visited her, as well as many places en route. I stopped to see my friends in Lyskow, where I worked for eight years. They gave me a warm welcome and begged me to come back to them. We had many blessed meetings.

As to the Lord's work in my present location, I cannot be proud. However, we have some seekers after the Lord and there are some who are ready to be baptized. I ask you to pray for my work here. Satan is hurting it through his agents, and godlessness is being spread abroad.

"Full salvation is to realize that everything we see in Christ, our example, may be ours, not by imitation, but by reproduction."

True devotion will ask to be allowed to give and will count as loss all which may not be given up for the Lord's sake. It is comparatively easy to lay the sacrifice on the altar, but it requires divine compulsion to retain it there.—*Hudson Taylor.*

OPENING BLINDED EYES

By Constantine Marvakoff
(Bulgaria)

IN THE evangelical work among the Pomaks, just as in every other work, there are two sides to be considered—the hard and the easy, the friendly and the adverse. In order to preach the gospel, there is a struggle in word and action, but the way out is faith—faith only in the Crucified One, the Saviour of the world. He is "the way, the truth, and the life" and the means of entrance into the hearts of men.

I have been giving out little leaflets among the Pomaks, with different stories about people who have accepted the evangelical faith. The difficulties in their daily experience are recounted, as well as their struggles, without and within. The Pomaks are very glad to receive these leaflets and willingly read them. They discuss with me the parts that interest them, and they seem to remember what I tell them, for it comes out in conversation with them later. Thus, we are able to see how their minds are working.

These personal interviews are of great importance. One time an old man said to me: "You are a great speaker—you talk so well." I replied, "Any man who knows the Word of Truth and studies to direct his life accordingly, can be a good speaker. because this is the Word of God."

Some children, who had just come out of school, heard that I was passing their way. They followed me a whole kilometer and, finally catching up with me, they begged me to give them some leaflets. How good when you hear the children, as well as those who are grown up, tell what they have been reading in the leaflets!

The difficulty, however, in dealing with these Mohammedans, is their ignorant, fanatical mind. They do not seem to be able to distinguish between religion and the nation. The Pomaks think that if a man comes from the Turkish nation, he must be a Mohammedan and live up to the Mohammedan religion; on the other hand, if a man lives up to the Mohammedan religion, he must be a Turk and belong to the Turkish nation. It is extremely difficult to make them see that nation and religion are two separate matters. When you are born in a nation, it is your inheritance to be a subject of that nation, but religion you cannot inherit—a man has to choose for himself, as he searches the Scriptures.

I try to show these people that just as nation and religion are two distinct matters, religion and faith are also different. Religion is an outward union of men, lasting only through this life, but faith reaches into eternity. Faith is personal, and is not forced upon a man. Without personal faith there is no redemption and no salvation. It embraces a personal knowledge of the One we need to know in order to believe on Him. In all the difficulties connected with these explanations, our Lord gives strength and wisdom, and through His grace our work will be enlarged, day by day.

Thank you for the $10.00 which was sent to buy some Scripture portions for distribution among the Pomaks. This is a great help in our work. The Pomaks gladly receive and read the little books we give them.

Hearty greetings to all the brethren and sisters, in Christ Jesus our Lord.

The Great Service

There is mutual joy and thanksgiving to God, the great source of all blessing, coming to us through His well-beloved Son. He served us by shedding His life's blood; shall we not serve Him well, and in such a way as will bring glory to His name—aye, and give joy to His own heart? Shall we not serve Him by considering how we can help on His work, and help and encourage His hidden ones, who are labouring for Him in lonely parts of the world? The Lord stir up our hearts in this honoured, blessed service!—*J. R. Caldwell.*

The Marvel of Grace

The great marvel of the gospel, the triumph of redemption, is that God can declare to be righteous those who personally are not righteous; that He can justify the sinner, not by deeming him a law-keeper, but even while He judges Him as a law-breaker. It is not that being justified by the life of Christ on earth we are saved by His blood-shedding, but that now, being justified by His blood, we shall be saved from wrath through Him as now risen from the dead.

—*Sir Robert Anderson, K.C.B.*

WORD STUDIES IN THE OLD TESTAMENT

THESE are a series of Studies written and published by B. A. M. Schapiro, a Hebrew Christian scholar. The late Dr. I. M. Haldeman said, concerning the author's writing, "Under Mr. Schapiro's skillful pen, each word in Holy Writ blooms and blossoms out like a flower." The late Dr. Robert Dick Wilson gave this testimony: "The 'Word Studies' will be of untold help to many. It is scholarly as well as unique, filling a long-felt want, giving us the Rabbinical angle on the Old Testament."

The Studies are gotten up in attractive form on art paper, each volume containing twenty-eight pages, size eleven by eight and a half inches. Three volumes have been issued and it is hoped the fourth volume will soon be on the press.

These may be ordered from the Fellowship Office at 50 cents per volume, postpaid.

A WORD FROM HARBIN

By S. P. Badantseff

IT WAS with great joy that I received your letter and check. I thank God that He laid it upon your hearts to help us, who are giving our testimony for Jesus Christ among the Russian people who are scattered in the "land of the rising sun." May God bless all those who help with material things in order that the gospel may be preached! May the Lord reward them, just as He has promised in His Word! I believe that every supplication in the Name of Jesus, which is according to His will, will be heard and granted.

I had great trouble in getting your check cashed. I left it for "incasso" in the City Bank. They promised to give me their answer after two months. The bankers said that the signatures on your check were unknown to them. When I finally received it, I was led of the Lord to secure a room for our meeting in a section of the city where no religious services were being held.

I am late with this letter because of an accident that I experienced. Because of the muddy road, I took "tranduletkou" on two wheels—the regular car-cab was more expensive. The road was being rebuilt and was in very bad condition, causing the vehicle to be overturned. I was thrown out into the mud and was so badly injured that I had to stay in bed for ten days. I am not complaining, however, for it is all in the will of God.

My heart aches as I see divisions among believers, who are fighting against one another over small questions. We need very much to powerfully proclaim oneness in the church.